

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

“True life, wherever it is found, is ministry. Men think that they rise in life as they get away from serving; but it is the reverse. ‘Not to be ministered unto, but to minister,’ our Lord gave as the central aim and desire of His life. These words give us also the ideal for all Christian life.”—DR. J. R. MILLER.

No. 19, Vol. LXXIV.

Thursday, May 9, 1912.

Price One Penny.

SPIRITUAL FREEDOM.

IN the Proverbs of Solomon it is stated that “The fear of man bringeth a snare.” A snare is, in other words, an entanglement, and is used in this sense in nearly all, if not all, the portions of Scripture in which the expression is to be found. It is the exact converse of freedom, as may be illustrated by the condition of a bird at one moment flying at will through the air, and at the next suddenly entangled in the snare of a fowler. As the snare then is a source of danger to the bird, so is the fear of man a source of danger spiritually to all God’s children upon the earth.

Nor is it only the fear of man that bringeth a snare, but there are other yokes to which men become subject, other chains by which they are bound, and wherein they remain until they are able to regain their freedom. Our Lord in speaking on one occasion to those of the Jews who had believed on Him, told them that if they continued in His words they should know the truth, and that the truth should make them free (John 8: 32), thus indicating that without this knowledge they were captives and devoid of freedom—captives and slaves to all carnal propensities, and in the bondage of sin. St. Paul told the Romans practically the same thing: “Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey.” (Rom. 6: 16.)

The Jews to whom Jesus was speaking did not seem to perceive this bondage to which He alluded, or perhaps they did not wish to admit the fact, for they falsely replied that they had never been in bondage to any man. This reply was certainly incorrect, because their forefathers had been in bondage in Egypt for four

hundred years, and in Babylon for seventy years, and at that very time when Jesus was talking with them they were groaning under the galling yoke of Rome. The Lord, however, pointed out to them that He was not referring to any political bondage, but to the dominion and slavery of sin and of all unrighteous desires of the flesh and of the mind.

The thralldom of sin is the most common form of bondage to which man is subject, but there are other branches of the yoke of Satan from which also it is very necessary that men should be released. The fear of man, to which reference has already been made, is a form of bondage to which the human family is too often subject. There are many who remain all their lives entirely dependent upon the opinions of others, and are thereby frequently deterred from doing what they would, by the dread of what their relatives, friends, or neighbors might think or say of them. There can be no freedom in any such condition as this. Were those chief rulers, for instance, free when they would not acknowledge Christ because of the Pharisees, lest they should be put out of the synagogue (John 12: 42); or those parents of the blind man to whom Jesus had given sight, when they were afraid to admit, through fear of the Jews, that the Lord had miraculously cured their son? (John 9: 22). And what about the Pharisee Nicodemus, who, although a ruler of the Jews and a member of their great Sanhedrim, and notwithstanding the fact that he had admitted to Jesus that he knew that He was a teacher sent from God, feared to go to visit Him except by night? He appears to have subsequently found light and freedom, for he was evidently an honest searcher after truth; but at the time of this first nocturnal visit he was apparently a very timid enquirer, fearing what the consequences might be should the fact of his visit become known to his fellow Pharisees, who had already agreed that if any confessed that Jesus was the Christ, he was to be put out of the synagogue. He was not a free agent at that time, through the fear of man that bringeth a snare.

And how many other instances of unworthy conduct, the result of the fear of man, can be traced both in Scripture and elsewhere in history. What is the reason, for instance, that Pilate failed to do justice to Jesus in whom he had admittedly found nothing worthy of death, or even of any other punishment, and whom he desired to release and set free? Was it not that he feared to offend the people, and feared perhaps still more the result of any accusation that they might bring against him before his master, the Roman Emperor, if he were to release one who had claimed to be the "King of the Jews?" Such unworthy motives as these rendered Pilate both inconsistent and unjust. Here, then, is a case of a judge and a ruler who dared not do what he wished to do, and what he knew it was right to do, because he was ensnared by the fear of man. The Scriptures also tell us of the case of

certain persons who on one occasion not only heard the apostles preach, but witnessed also the many signs and wonders which were being wrought by their hands among the people, and yet they lacked the courage to join themselves to them, evidently fearing the consequences of so doing. It is the same in these days in which we live, wherein not infrequently men and women, although convinced of certain truths, will not venture to confess them, not being prepared to run counter to the wishes or opinions of those about them. They have not the courage of their convictions, and so remain in their condition of bondage.

The customs, riches, pleasures, and other allurements of the world also keep many in a state of thralldom. So far as they are not abused, these things should not be condemned, for they have their place in God's scheme of life for His children here upon earth; but when they are weighed, as is too frequently the case, against the love of God and obedience to His will and laws, and against all self-denying righteousness, and then deliberately chosen in preference, they become very serious snares and pitfalls to men, and keep them in a condition of true slavery, for no one in such a condition as this can be said to be free.

There is another branch of this yoke which keeps many in a state of dread all their lives long, and this is the fear of death. To some persons the extent of this bondage is not fully perceptible, but the very thought of coming death, when such thoughts do intrude themselves, is at once put aside as being too grim and dismal to be entertained. To others, however, the thoughts of dying are not merely gloomy ones, but they are often a source of real terror, as much so as it was in St. Paul's days, when he made mention of those who through fear of death were all their lifetime subject to bondage. (Heb. 11: 15.) Among most people death is a subject that seems to be almost universally barred as being something too melancholy and discouraging to be contemplated. There is nothing more certain than death, and yet every endeavor is made and every artifice used to close one's eyes to the approach of an enemy which must sooner or later be met, and to drive the coming encounter from one's thoughts. How then is freedom to be obtained from such a bondage as this? Our Lord has covenanted that all those who would continue in His word should know the truth, and that the truth would make them free. If the sentiments of the gospel—the eternal truth—were to govern more perfectly our hearts and lives, the thoughts of approaching death ought to be entirely devoid of terror. The knowledge of the glad tidings of forgiveness and of future happiness in the kingdom that God has prepared for those whose repentance is sincere, and who, after rendering obedience to the principles of the gospel, live in accordance with the revealed laws of heaven, cannot but be a source of strong testimony to a Christian that his death is no strange or fearsome thing, to be kept out of sight as much as

possible, but the stepping stone, as it were, to a peace, happiness, and glory to which the children of men are strangers in this life. The thoughts of death, judgment, and the world to come are ever admitted into his mind and contemplation, as he has this testimony continually with him that the work of Christ has been all-sufficient; and, so long as he strives to live in accordance with the laws of Divine order, he feels that he can say with St. Paul, "I knew whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II. Tim. 1: 12.)

There is no real sting in death but sin, and "he was manifested to take away our sins." (I. John 3: 5). In this great truth, then, lies the foundation of "the glorious liberty of the children of God," and the freedom from those many snares which beset God's children in their journey through life. It is the freedom that Christ promised to all who, by striving to continue in His word, had learnt to know the truth. The promise is sure. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7: 7.)

The poet Hartley Coleridge truly says,

"What is freedom? Rightly understood,—
A universal license to be good."

Boulogne-sur-mer,
Pas de Calais.

R. M. BRYCE-THOMAS.

REASON AND THE SCRIPTURES.

THAT which characterizes above all else the inspiration and divinity of the scriptures is the spirit in which they are written and the spiritual wealth they convey to those who faithfully and conscientiously read them. Our attitude, therefore, toward the scriptures should be in harmony with the purposes for which they were written. They are intended to enlarge man's spiritual endowments and to reveal and intensify the bond of relationship between him and his God. The Bible, as all other books of Holy Writ, to be appreciated must be studied by those spiritually inclined and who are in quest of spiritual truths.

It would be folly to attempt to grasp spiritual truths precisely as one goes in quest of mathematical deductions. By that it is not meant that we should not reason when reading the Bible, but rather that we reason from the standpoint of our spiritual needs. Those, therefore, who do not recognize any spiritual deficiencies or necessities in themselves do not receive from books of Holy Writ what those books have in store for those who are earnestly and honestly in search of their great treasures.

The Bible, independent of its spiritual importance to the human family, is undoubtedly the best interpretation of human life and

its purpose that has ever been written. Learned men recognize in its teachings a bounteous store of wisdom, and for many centuries it has been drawn upon for arguments intended to carry conviction of the greatest truths to the human mind. Notwithstanding all that has been said about that wonderful book, no writings have ever been so universally accepted as those of the Bible. Its most precious teachings are accepted as axioms.

Some of the greatest truths of human existence fasten themselves upon us through our feelings, and we thus learn that the mind with all its powers of reason is not the only source by which we obtain information and enlightenment. We understand that to reason well our minds should be clear and untrammelled by physical weaknesses. What is true of our mental conceptions is equally true of our feelings and the spiritual life so closely associated with them. If we are to acquire those truths that come most freely through our spiritual natures and our feelings, those natures and feelings should be as free as possible from the diseased and weakened conditions to which their improper use subject them. If we are to enjoy the Bible and other scriptures and drink freely from their great fountains of living truth, we must hunger and thirst after righteousness. To read any book in idle curiosity is not profitable. A book should be read for profit by those who sense the need of the truths which it contains.

Human conduct is rarely reasoned out. It is more largely the result of feelings and the impulses which arise from them. If we are then so largely the creatures of our impulses, how important it is that those impulses shall arise from feelings that have been clarified, purified, and rightly inspired. He who has enjoyed the inspiration of Holy Writ and given both head and heart to the quest of its great truths is not half so likely to go astray as he whose life is confined to the realms of reason only.

It is important to call the attention of our young people to the fact that thinking and reasoning are often two very different processes. Young people are misled when they imagine that in following their thoughts only they are always following a process of reasoning. What they think is more generally the result of their experiences, their feelings, and the habits of their lives. If they think earnestly, uprightly and cautiously, it is because they live uprightly and are painstaking and correct in their conduct. A great deal is said about following our reason, but man's reasoning power is not very great at best, and is too often clouded by prejudice or selfish interests. It has not half so much to do with the happiness and welfare of our lives as correct conduct and chaste and moral feelings. The word reason is a word too often conjured with. In the mouths of unscrupulous men it too frequently means sophistry and actual deception.

Let those who would read the scriptures do so from the standpoint of their spiritual need and as a guide to the highest and best

conduct in life. They will then be surprised to learn that the great truths contained therein are beyond price and without limitation. To read a book of Holy Writ by the mere rule of mathematical investigation would be the simplest folly. Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me (John 5:39). For what man knoweth the things of a man, save [by] the spirit of man which is in him? Even so the things of God knoweth no man, but [by] the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (I. Cor. 2:11-14).

And again, The Lord knoweth the thoughts of the wise, that that they are vain. For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness. Therefore let no man glory in man. For all things are yours. * * * And ye are Christ's, and Christ is God's (I. Cor. 3:19-23).—PRESIDENT JOSEPH F. SMITH, in *Juvenile Instructor*.

IF YOU ARE WISE.

Don't look for the flaws as you go through life:

And even when you find them

It is wise and kind to be somewhat blind

And look for the virtue behind them.

For the cloudiest night has a hint of light

Somewhere in its shadows hiding;

It is better by far to hunt for a star

Than the spots on the sun abiding.

The current of life runs ever away

To the bosom of God's great ocean.

Don't set your force 'gainst the river's course

And think to alter its motion.

Don't waste a curse on the universe—

Remember, it lived before you.

Don't butt at a storm with your puny form—

But bend and let it go o'er you.

The world will never adjust itself

To suit your whims to the letter.

Some things must go wrong your whole life long,

And the sooner you know it the better.

It is folly to fight with the Infinite,

And go under at last in the wrestle.

The wiser man shapes into God's plan

As the water shapes into a vessel.

—ELLA WHEELER WILCOX.

THE BOND OF LOVE.

THIS prosaic world—if it may so be styled—is only dull to the extent that it denies love its place on the throne—in the home and in the heart. The bond of love is the golden chain which links the earth to heaven. That they are joined with an insoluble and inseparable bond is evidenced by the presence of the Savior upon this sphere in the meridian of time. This bond is recognized by the members of the Church, for we are all brethren, having one Father—God. This mystic bond binds our hearts and affections—a chain of hearts encircling the world.

Hearts once truly bound by love cannot be put asunder, although it may appear that they are severed. As when impetuous Peter denied his Master, after having answered the Savior's appeal for his unlimited love in those stirring words—"Lovest thou Me?" The love a mother bears for her son or daughter is the nearest approach to the love the Savior had for His fallen brother. That He did not reject us is evidence of His love, as Elizabeth Browning has it:

"Not that He created us,
But that He bears with us"

is the greatest sign of that bond which binds this earth to heaven.

That the elders of Israel go forth in the nations of the earth is an evidence that this bond is born again in the heart of this old world and is renewing it with true life. The burning desire in the heart of true Latter-day Saints to tell to all the earth the story of God's condescending love, inasmuch as He has again unsealed the heavens and that His angels commune with men, is evidence of this love. The power to bind is again restored to the earth. Love is binding, and God desires His children to recognize His right as Father and as Head. The seas may divide, but they cannot sever that bond of love. This bond binds the hearts of the saints in Zion to those beyond the sea, with a longing and yearning for each other. To be united, heart and hand, is the desire of the saints.

May the bond of love and unity ever unite the saints of God. May we be united in our prayers and in our work, for the salvation both of the living and the dead. For this bond is not severed by death. May we realise the desire of our hearts, "to become saviors upon Mount Zion," and thus realise that this bond does truly reach beyond the tomb. "Out of sight out of mind," is a current saying, but not a true one when each is bound to each in love. May we be all so united that enmity may not be known amongst us, and love be without dissimulation. Then will God's purposes be realised in our lives, and we shall at length be crowned and exalted in His presence.

Salt Lake City.

AUBREY PARKER.

THURSDAY, MAY 9, 1912.

EDITORIAL.

TIMES OF REFRESHING.

THE semi-annual conferences now being held throughout the British mission are of a most spirited and uplifting character. This is the unanimous testimony of all who have had the privilege of attending them. They are invariably characterized by a spirit of love and unity among the elders and saints that is at once evident to all in attendance, whether they be Latter-day Saints or visiting friends. Those not of our faith who occasionally attend these conferences are frequently impressed and surprised at the pleasant and harmonious feeling that is manifest on such occasions. It is so very different from what they had expected to find among a people who are commonly regarded as ignorant and deluded, and concerning whom so many evil things are being said. To many people this has been the first suggestion that there is anything attractive or admirable about the Latter-day Saints, and it has often led to an investigation of their character and teachings that has resulted in a glad acceptance of the principles of their faith.

To the elders and saints, who are instructed in the way of the Lord, and who, through obedience to His commandments and earnest striving to do His will, have become susceptible and attuned to the Divine Spirit, these conferences are times of refreshing in very deed. They always have been so from the first of these gatherings held in connection with the true Church of Christ, restored to the earth in this dispensation. But circumstances and conditions have sometimes been such that, at different times and in various places, there has been a common realization of special blessings and an increased outpouring of the Spirit of the Lord, to the inexpressible joy of the elders and saints. Such is happily the case at the present time throughout the conferences of the British mission. Those who are called upon to address the meetings are conscious of the directing and sustaining influence of the Spirit of God, giving them visions of Divine truth, and power of utterance to a more than ordinary extent. Those in attendance are also aware of a pervading influence that enables them to appreciate and enjoy the glorious truths that are spoken by the servants of the Lord, under the influence of His Spirit. New beauties in the gospel impress their minds, and they are led to perceive its power for good in their lives. The principles discussed are vital and inspiring, and the instructions and exhortations given have a practical bearing upon everyday life and duty, showing the will

of the Lord concerning His people in these latter days. The accompanying feeling of Divine love and peace leads the saints to rejoice that they have come to a knowledge of the true and living God and His everlasting gospel, as it has been restored to the earth through the instrumentality of the Prophet Joseph Smith.

The privilege of meeting semi-annually in a conference capacity with the President of the European mission, Apostle Rudger Clawson, is much appreciated by the elders and saints. His discourses, dealing with the most vital principles of the restored gospel, and spoken with characteristic clearness and power, are always impressive and convincing. He has been led to dwell more particularly upon the being and attributes of the true and living God and the absolute necessity of an authorised and inspired Priesthood. These vital subjects lie at the foundation of true religion, and they have received special emphasis and consideration from President Clawson. His words of counsel and cheer are always welcome, while his fervent testimony to the Divinity of the gospel makes a lasting impression upon saints and visitors alike.

We think it is not difficult to perceive the reasons for the particular blessings that are being enjoyed, and of which we desire to bear record in all humility. It is not that the servants of the Lord who are working in this part of His vineyard to-day are more diligent and valiant than those who have preceded them. We regard it rather as a manifestation of the favor and approval of the Lord of the labors of His faithful elders and saints who have stood loyally by His standard during the storm and stress of the preceding months. In several places bitter opposition has been encountered and they have been mobbed and received personal injuries. Leading mobocrats have in some instances ordered the elders to abandon their missionary activities and leave the fields of labor to which they were assigned by the presiding authorities of the Church. To their honor be it said, they gave no heed to such unlawful commands. They have in all cases held the fort and done their full duty. Be it remembered that these self-same elders, obedient to duty's call, voluntarily severed themselves from all that was nearest and dearest to them in life, to come into the world to labor for God and the salvation of souls. After making such sacrifices, to be sneered at and assaulted by those for whose sake it was done—surely this is well calculated to test the metal of the best of men. Such experiences and such nobility in meeting them have been common to the servants of God in all ages. As already suggested, however, there are times when conditions are more trying than others, and the difficulties attending missionary work during recent months have fully tested the faith and valor of our traveling elders.

The local saints, as well as the elders, have borne the burden and the heat of the day. Almost invariably they have remained loyal to the truth, despite the manifold influences that have been arrayed

against them. Few are aware of the sacrifices that some of our members have been required to make as a result of their acceptance of the everlasting gospel, as taught in its purity and power by the Church of Jesus Christ of Latter-day Saints. They have realized the full import of the Savior's words when He said: "They shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake." Some have suffered estrangement from friends and loved ones, and have received opposition and injury from them in many ways. Others have had to sacrifice many a possibility of earthly gain and advancement, because of their acceptance of an unpopular faith. They were required either to conform to prevailing beliefs or take the consequences. When the beauty and Divinity of the restored gospel are clearly perceived, those who are of a noble spirit and honest in heart seldom hesitate. The Latter-day Saints as a people have taken a decisive stand for God and truth, and are prepared to take the consequences, whatever they may be. There are Latter-day Saints in these British Isles as true and valiant as any that ever took up their cross and followed the banner of the world's Redeemer. God and His angels are not uninterested spectators of these things. In fulfillment of the Divine promises, sacrifice and love for the gospel must bring down a response from the heavens. It always has been so in the past, and, according to the word of the Lord, it will continue to be so in the future. Thus the approval and blessing of our Heavenly Father are clearly manifest in the assemblies of His people throughout these lands.

The results of our semi-annual conferences are excellent and far-reaching. The recollection of these times of refreshing are as spots of emerald green in the wastes of memory. While every Latter-day Saint is privileged to receive the Holy Ghost as an individual guide and comforter, yet when we meet together on special occasions and in greater numbers, there is naturally a greater outpouring of that Divine Spirit. The words of light and comfort and instruction spoken under inspiration on such occasions leave impressions upon the minds of those present that lead to a fuller appreciation of the blessings and privileges that the gospel of Christ has brought to them, and inspires a determination to merit their continuation and increase. Rejoicing in such unmistakable evidences of the Divine favor and blessing, the elders and saints return to their various fields to labor with renewed energy and endeavor to live out in their daily lives the teachings they receive. On these happy occasions the thought has doubtless occurred to many which is so beautifully expressed in one of our hymns:

"And if our fellowship below
 In Jesus be so sweet,
 What heights of rapture shall we know
 When round His throne we meet."

H. I.

A FRIENDLY LETTER.

It has come to my notice that your comrades, the elders of the Nuneaton branch of the Latter-day Saints, have been mobbed and their meetings disturbed. I would advise your opponents to purchase some of your books, and pray to the Lord to give them light to understand the teachings of your Church, and I am sure if they will do so that they will soon desist from speaking against your Church.

Now, from what I have read and studied, I know that the so-called churches of to-day do not preach and practise what is laid down in the Holy Scriptures. But I find that your Church, the Latter-day Saints, do preach and practise what is contained therein. I might inform you that I am not a member of your Church. But I will say this, that if those who do not like your teachings were to mind their own business and keep away from your meetings, it would be more to their credit than creating disturbances, as they have done.

I understand your meetings are open to everyone who desires to hear the gospel of Jesus Christ. The reason people oppose you is because they are walking in darkness and not in the light. They that ridicule your Church are not only insulting you, but are offending Almighty God as well, and they will have to come to repentance or be lost at the last day.

I pray that the Lord will give you strength to bear this persecution, and also that your work in this country and elsewhere will prosper, and that you will continue to labor for God and the salvation of souls.

23a Trentham Street, Southfields, WILLIAM J. BURRIDGE.
London, S.W., April 17th, 1912.

 MINUTES OF MANCHESTER CONFERENCE.

THE Manchester annual conference was held at the Co-operative Hall, Downing Street, Manchester, Sunday, May 5th, 1912. There were in attendance: Apostle Rudger Clawson, President of the European mission; Elder E. Taft Benson, of the Liverpool office; Elders Shirley P. Jones and Edward Williams, of Hull conference; Elder O. B. Thurgood, of Sheffield; President Williams, twenty traveling elders and one lady missionary of the Manchester conference.

The morning session convened at 10:30. Opening hymn, "Hail to the brightness." Prayer by Elder C. M. Englestead. Singing, "High on the mountain top."

President Williams welcomed all present and hoped we would enjoy the Spirit of the Lord during the meetings.

Elder Thomas Anderson bore a strong testimony to the Divinity

of the restored gospel, and rejoiced in having the privilege of doing so. Said most people do not realize the value of a testimony of the gospel. Urged all to cultivate the spirit of humility.

Elder Shirley P. Jones spoke at length on the principle of repentance, and showed that all must come unto the Savior through obedience to that law. It is necessary to be of a forgiving nature to fulfill the commandments of God. Said if all would live up to the laws and principles of the gospel, they would receive the blessing of eternal life.

Mr. Peter Norcross, of Bolton, rendered the solo, "Lead, Kindly Light."

Elder J. E. Whittle said salvation is the greatest thing we have to gain. Bore testimony to the truthfulness of the gospel, as it had been and would be explained throughout the day.

Elder Edward Williams felt honored at having the privilege of bearing his testimony. Knew that Joseph Smith was a prophet of God by the works he had performed.

Sister Rebecca Hone, a lady missionary, bore testimony to the truthfulness of the restored gospel. Said the Latter-day Saints are a blessed people, and that she was enabled to appreciate the blessings of the gospel more fully since she had witnessed the condition of the outside world.

President Clawson said that we may all come unto God through repentance. When our elders are called upon to pray they offer up the desires of their hearts, as they are directed by the Holy Spirit. In times of old prophets of God spoke as they were moved by the Holy Ghost. All would fail if they depended upon their own wisdom. Commented upon the testimonies of the previous speakers. Said our prayers will not be answered unless we approach our Heavenly Father in a humble, repentant spirit. Proved from the scriptures that forgiveness of sins comes only through baptism, which is essential to salvation. All can have a testimony of the gospel if they will keep the commandments of God, for He is no respecter of persons.

Closing hymn, "Glorious things of thee are spoken." Benediction by Elder James J. Allen.

The afternoon session convened at 2:30. Opening hymn, "Praise to the man who communed with Jehovah." Prayer by Elder Edward T. Howard.

The sacrament was administered by Elders Benjamin Layton and George Fowers, assisted by Elders J. S. Embley and D. J. Shaw. Sacramental hymn, "Reverently and meekly now."

President Williams welcomed all present and presented the general and local authorities, who were all unanimously sustained.

President Clawson said it was necessary to make some changes, as President Williams was about to return home. President Williams was honorably released by unanimous vote, after which Elder Lafayette Jackson was sustained to succeed him.

Elder Lafayette Jackson expressed his feeling of weakness in accepting such an important position. Desired the faith and prayers of the elders and saints to uphold him in his new office.

Sister Lily Smith rendered a solo, "The gift."

Elder E. Taft Benson was pleased to have the privilege of meeting where we could worship Almighty God according to the dictates of our own conscience. Explained the principle of faith as a gift from God. The remarkable rise of the "Mormon" people was due to their faith, coupled with their incessant works. Testified to the sterling character of President Clawson and his work in helping to build up a mighty community in the Rocky Mountains of America.

Sister Lily Manders rendered a solo, "The Heavenly Choir."

Brother Benjamin R. Birchall, of Accrington, was pleased to be present at his old home. Said the charges against the "Mormons" of carrying on a propaganda to emigrate people to Utah is false. People who join the Church to be bettered spiritually are forced by the sectarian world to emigrate in order to enjoy freedom of worship. Gave a very interesting and forcible account of his mission to Utah as a Methodist minister, and his subsequent conversion to "Mormonism." Bore a striking testimony to the truthfulness of the gospel.

Closing hymn, "If you could hie to Kolob." Benediction by Elder A. F. Wilson.

The evening session convened at 6:30, with an attendance of two hundred and seventy-six. Opening hymn, "Prayer is the soul's sincere desire." Prayer by Elder D. D. Brockbank. Singing, "Guide us, O Thou Great Jehovah."

Elder Harley Greaves read the labor and statistical report for the past six months.

President Williams said the things spoken during the day had been directed by the Spirit of God, as they were uplifting. Spoke of the reproach brought upon the people of former days by rejecting the prophets of God, and said the same reproach would follow the people of to-day. Gave many reasons for believing that Joseph Smith was divinely called. He rejoiced in meeting with the saints, and knew that he had been elevated by being associated with them. Urged all to be faithful in keeping the commandments of God.

Sister Lizzie Gleaves ably rendered a vocal solo.

Elder D. G. Emery felt the same as the apostle Paul did when he said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." The restoration of the gospel came from the same source that Adam, Abraham, Isaac and Jacob received their commandments. The mission of the Latter-day Saints is to declare unto the world that the kingdom spoken of by Daniel has been set up in these latter days, through the instrumentality of Joseph Smith.

Elder A. F. Wilson deemed it a pleasure to bear his testimony.

He knew that all the presidents of the Church are and have been men of God. Urged all to receive the admonition of the servants of God and to prove their teachings from the Scriptures.

Solo by Sister Lizzie Brierly, "Down the vale."

President Clawson said that the earthly houses we live in are just what we make them, no better, no worse. So it is with the habitation of our spirits, even the mortal body. Paul designated it as the temple of God, saying, "that the Spirit of God dwelleth in you." "If any man defile the temple of God, him God shall destroy: for the temple of God is holy, which temple ye are." If we want healthy bodies for the indwelling of our spirits, we must make them healthy. We should study ways and means to purify them, and should not use things that are injurious. Pointed out the evils of using tobacco and liquor, which cause so much deterioration among men. Read the testimonies of several prominent men who condemn those who use these things. Bore a strong testimony as to the good character of the missionaries.

President Williams thanked all for their presence, and especially those who had taken part.

We were assisted in the singing by Elder Edward Williams, of Hull conference.

Singing, "Doxology." Benediction by Elder R. R. Haslam.

A spirited Priesthood meeting of the elders was held on Saturday afternoon. Interesting and instructive testimonies were borne and good reports were given. President Clawson instructed the elders relative to their duties, and answered a number of questions.

HARLEY GREAVES, Clerk of Conference.

FROM THE MISSION FIELD.

Swadlincote Adult School.—On Sunday, April 28th, 1912, Elder John J. Whetton (Nottingham conference), by invitation, conducted the Scripture lesson at the above school, and afterwards addressed those present on the subject, "Utah: her Resources and her People." As a result, it is believed, many friends were made, as some of those present expressed a desire to hear more concerning the matter in the near future.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 3rd, 1912, per s.s. *Corsican*. From Great Britain—Alfred Fallows. From the Netherlands—Roscoe W. Evans, Adrianns Bakker. From Scandinavia—Michael Hansen, Andrew M. Anderson, John Halverson. From Switzerland and Germany—John S. Besendorfer. From Sweden—Carl O. Petersen. With the company were forty emigrants in charge of Elders John Halverson, Alfred Fallows and Adrianns Bakker. Elders Elmer P. Chipman and C. Byron Whitney, of

the South African mission, have been honorably released and sailed for home May 4th, 1912, per s.s. *Carmania*.

Arrivals.—The following named missionaries for the European mission arrived May 5th, 1912, per s.s. *Victorian*: Joseph A. Vanesse, Charles Buck, Smithfield, Utah; David C. Forsey, Jr., Mammoth, Utah; Robert Charles Affleck, Charles L. Felt, Godfrey Mehr, John Hilding Johnson, Salt Lake City; Charles L. Porter, Fairview, Wyoming; Edwin E. Pinckney, New Westminster, B. C.; S. W. Lovell, Oak City, Utah; John P. Leatham, Wellsville, Utah; Reuben J. Owen, Midvale, Utah; Rodney W. McKell, Spanish Fork, Utah; John Thomas Crook, Heber City, Utah; Junius L. Anderson, Raymond, Canada; Homer F. Bushman, Jr., St. Joseph, Arizona; Elmer Huber, Midway, Utah; Anthon M. Jensen, Purple Springs, Canada; Soren M. Sorenson, Koosharem, Utah; Estel L. Wright, La Grande, Oregon; William R. Parker, Lanark, Idaho; John F. Barlow, Ogden, Utah.

Appointments.—The elders who arrived for the British mission, May 5th, 1912, have been appointed to labor in the following conferences: Joseph A. Vanesse, John P. Leatham, Sheffield; David C. Forsey, Jr., Robert Charles Affleck, S. W. Lovell, Rodney W. McKell, London; Charles Buck, Nottingham; Reuben J. Owen, Liverpool; Charles L. Porter, Edwin E. Pinckney, Leeds.

Successful Socials.—The saints of the South Shields branch (Newcastle conference) gave a farewell social on April 26th, 1912, in honor of Elder J. V. Ford and Brothers Norman and Joe Greenwell. The former is returning home after a successful mission, while the latter are emigrating to Zion. Refreshments were served, and an enjoyable program was rendered. Elder Joseph Parmley, in behalf of the conference elders, presented Elder Ford with a gold medal as a token of esteem and love, to which Elder Ford feelingly repoded. A very pleasant evening was spent, and the kindest wishes were expressed for the future success and happiness of the departing brethren.

A successful farewell social was held on Monday evening, April 22nd, 1912, in honor of Brother George Booth and Sister Jenny Souter, who are emigrating to the land of Zion. A large number of the saints and friends of the Liverpool and Birkenhead branches were present. An excellent program was rendered, which was much enjoyed by all. President Rudger Clawson, on behalf of the saints and friends, presented Brother Booth and Sister Souter with appropriate tokens of love and esteem, and spoke in appreciative terms of their labors in the branch. Sister Souter has been a faithful teacher in the Sunday school. The evening was a very pleasant one, and many kind wishes were expressed for the future welfare of the departing ones.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.**LESSON II.—PETER AND JOHN BEFORE THE COUNCIL.**

Text: Acts 3, 4:1-30. **Lesson Setting:** Time, place, etc.

I. THE LAME MAN AT THE TEMPLE GATE.

1. Why there?
2. How he got there.
3. His age.
4. How healed.

II. EFFECT OF THE HEALING UPON THE MULTITUDE.**III. PETER'S ADDRESS.**

1. His powerful testimony.

IV. THE ARREST AND IMPRISONMENT.

1. Cause.
2. Purpose.

V. THE LEARNED MEN PERPLEXED.

1. Their admissions.
2. Their prohibitions. (a) Peter and John's answer. (Memorize it.)

VI. PETER AND JOHN WITH THE ASSEMBLED DISCIPLES.

1. Their report.
2. The prayer.
3. Blessings.

(Characteristics of the Church confirmed by this lesson—miracles and persecutions.)

DIED.

JAMIESON.—At Aberdeen (Scottish conference), April 12th, 1912, Mabel Catherine B. Jamieson; born September 13th, 1899, baptized January 19th, 1908.

CONTENTS:

Spiritual Freedom	...	...	289	A Friendly Letter	...	...	299
Reason and the Scriptures	...	...	292	Minutes of Manchester Conference	...	...	299
Poetry: If You Are Wise	...	...	294	From the Mission Field	...	...	302
The Bond of Love	...	...	295	Sunday School Lesson for Theo-	...	...	
Editorial: Times of Refreshing	...	...	296	logical Department	...	...	304

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN